Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII. JUNE, 1903 No. 6

MRS. ANNA S. HUNT

MRS. THOMAS NICKERSON

OUR PIONEERS

MRS. ANDREW POLLARD

510 Tremont Temple
Boston

"Topics for 1903"

JANUARY.
The Outlook.
FEBRUARY.
Alaska.
MARCH.
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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

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Telephone: 2915 Main

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SEVERAL of the officers of the Society are attending the May Anniversaries at Buffalo, N. Y. At these meetings questions of vital importance to missionary interests are being considered, which will be reviewed in the next number of ECHOES.

THE reports covering the history of the Society which were read at the Annual Meeting in Boston on May 6th and 7th have been printed for general use, and are now ready for distribution. They can be procured of Mrs. James McWhinnie, 510 Tremont Temple, for two cents, to cover the postage.

THE new mite-boxes, which were promised for the Annual Meeting have been unavoidably delayed, and we must ask all disappointed ones to be patient for a little longer, when we expect to reward such patience by a beautiful little receptacle for your gifts well worth waiting for.

Does This Mean You?

WE give this experience of an officer in a missionary society, quoted from a Home Missionary magazine, hoping that it may have its message for some one whose eyes may fall upon it in these columns:

"Twice I was elected president of our young people's society, but each time refused the office because I was so unused to such work and felt that I could not try; that any one could do it better.

"A member of the society, remonstrating with me, said, 'It is a duty to accept any work God offers.'

"'Yes; and possibly I will accept the next.'

"'There may never be a next one for you,' he said. 'The present is the only time we have to work in.'

"It was a most serious thought to me, and I promised God then that if He ever called me again to work I would try with His help to do it. I am so glad He did give me a next time, and I have found that He can use the very weakest of us, for He is our strength."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VII. JUNE, 1903 No. 6

The Woman's American Baptist Home Mission Society

Editorial

THE Twenty-fifth Anniversary of the Woman's American Baptist Home Mission Society was a red-letter day in its history. One year ago we went to our annual meeting burdened with a debt of $3,094.14. A large portion of this sum was raised at that meeting, yet in June, 1902, there still remained a debt of $800.

We were very anxious for the future, and our circles were urged to see that the Society's work was not hindered or embarrassed. Faithfully have they responded, as shown by our treasurer's report of May 7, 1903.

The Society has met its indebtedness, and closed the year with the necessary balance in the treasury, while by this means the work and workers have been drawn nearer to each other and nearer to Him whose we are and whom we serve.

AFTER seventeen years of continuous service, the Corresponding Secretary has been ordered by her physician to have a season of rest. A knowledge of this fact having come to the attention of the Board, at the meeting held May 8th, for the sake of the work, the Secretary was commanded to leave until October 1st. We gratefully comply with this request, and will conscientiously seek strength and vigor for future service. All letters concerning the Secretary's work should be addressed as usual to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass., and will receive prompt attention.

THE pictures upon the outer page of ECHOES will be recognized by a host of loving friends, and the name, "Our Pioneers," is well chosen.

MRS. THOMAS NICKERSON, so long our president, having to do with the beginnings of the work, is well remembered. To her, more than to any other, belongs the interest in Mexico which many of us gained from her personal visits to that republic.

MRS. ANNA SARGENT HUNT, since 1882 identified with our work as State vice-president of Maine, vice-president of the Society, and for ten years editor of HOME MISSION ECHOES, is always willing to aid, and gives acceptable service in any direction. Mrs. Hunt has a warm place in all hearts. Those who are familiar with her beautiful home life, caring for aged ones, have a view of her character which endears her to them by stronger ties than even her charming public life.

MRS. ANDREW POLLARD, who carried the work of corresponding secretary and treasurer for nine years, will never be forgotten. She was always gentle, sunny, and calm in the early days when women's souls were tried. The writer can never forget her words of cheer and help when she took up the work laid down by Mrs. Pollard.

As this paper is a review of our twenty-fifth anniversary, it is fitting that the picture of these who toiled in the early days should be given to our constituency.

MRS. PHEBE F. STURTEVANT, whose death recently occurred at Jamaica Plain, was for many years an active, and, during the last years of her life, an honorary member of our Board. She loved our Home Mission work, and oft times gave for its support. Recently she was deeply interested in Hebron Academy, Maine, giving largely for its support, and most generously remembering it in her will. She erected and furnished at her own expense the Sturtevant Home for boys and girls attending the academy. She desired that the building should be her memorial. It is one of the finest dormitories in New England.

Nuggets

IN 1880, thirty-four per cent. of the immigration to this country came from Eastern Europe, and sixty-six per cent. from Western Europe. In 1890, only a decade later, sixty-nine per cent. came from Eastern Europe, and thirty-one per cent. from Western Europe. — *Mrs. Alice B. Coleman.*

One junior society in Connecticut has increased in membership during the year from 54 to 159. — *Miss Mary L. Howard.*

O Lord, that the incapable might be made capable, the inefficient efficient, and the indifferent different. — *Prayer of a Negro Quoted by* ———.

There is now $200,000,000 worth of farm property actually *owned and operated* by negroes, besides much more that is hired and operated by them.

Eighty per cent. of all the cotton that is grown in the United States is raised by negroes.

In heart-culture for both blacks and whites, we find the solution for this (the negro) problem. — *Prof. John Hope, of Atlanta Baptist College.*

Manual training enables a man to work better, soul-training to live better. — *Mr. C. S. Brown, of Waters Normal Institute.*

This is the best financial year in the history of the Society.

The receipts for the first year were $1,533, for this year, $50,185.57, and for the twenty-five years, $718,472.06.

The receipts of the last twelve years have more than doubled those of the first thirteen.

We have 2,621 life members besides 237 life members among the Precious Jewels. — *Miss Gertrude L. Davis.*

The total of the Silver Thank Offering was $1,151.23.

In order to become interested in missionary literature, we must be filled with a passion for soul-winning. No writer can produce this intensity of interest. The Holy Spirit will teach us the need of a lost world, and then we shall love dying souls as Christ loved them, if not in degree, in kind. — *Mrs. M. C. Reynolds.*

TEN years ago, no home, no Christian church, no knowledge of Christ, and the Russian Church in full power. To-day, the home, the church, and the Greek cross supplanted by the Cross of Calvary.

MRS. JAMES MCWHINNIE.

Twenty-fifth Annual Meeting of the Woman's American Baptist Home Mission Society

IT was with a feeling of profound gratitude to a loving Father, who grants to His children so many blessings along the way, that a large number of the workers in our Society interests gathered in the Dudley Street Baptist Church, Boston, Wednesday afternoon, May 6.

The pretty white ribbon badges offered us at the door with their silver circles containing our Society motto: "For ye serve the Lord Christ," our name, and 1877, the year of our organization; the silver chains festooned over our country's flag that covered the pulpit; the silver-covered baskets near by, that waited our willing offerings, all spoke eloquently of this, our twenty-fifth mile-stone.

Loving, welcoming hands had arranged the flags of the United States, Cuba, and Mexico, and the maps which showed our work from the Atlantic to the Pacific, in the islands of the sea, in Alaska, and in Mexico.

The general officers of our Society were upon the platform, as Mrs. Alice B. Coleman, president, opened the meeting and asked that all join in the grand old "Coronation" hymn. The reading of the 103d Psalm was followed by prayer by Mrs. Hunt, vice-president.

Committees were announced as follows:

On Resolutions: Mrs. E. J. C. Herr, Mrs. E. H. Bonney, Mrs. Mary S. Hall, Mrs. H. R. Dewhurst, Mrs. E. B. Earle. On Enrolment: Mrs. N. M. Bishop, Mrs. H. V. Mitchell, Mrs. A. H. Brundage. Mrs. W. W. Bustard, wife of the pastor of the church, extended a cordial welcome to the church and to the hearts and homes of its people.

Mrs. Coleman's response was given in a most happy manner. Her address, which followed, gave us a wide outlook on our work.

We stand as it were upon a hilltop on our twenty-fifth anniversary. Looking back, the years have been long in passing, but they are short in retrospect. A hilltop implies a horizon which bounds our vision. Each individual has a horizon, physical, mental, and spiritual. These horizons grow with our growth. Societies as well as individuals have horizons which enlarge with the years. Mrs. Coleman dwelt at length on our nation's increase in power, wealth, and territory. This increase has greatly added to our responsibility in regard to the masses making up our country's population. The marked change in the numbers, condition, and needs of the colored people was dwelt upon with emphasis, also the problem of immigration. Startling facts were given regarding the encroachments of Mormonism and its activity in the East.

Mrs. Coleman closed with forcible comments on the words found in 1 Samuel 30; 6, "David encouraged himself in the Lord his God."

The reports of State vice-presidents showed among the causes for gratitude, faithful workers, gain in contributions, generous donations to the Silver Anniversary Fund, the help coming from Mrs. Reynolds's and Mrs. Peckham's visits to churches; among the discouragements, the lack of workers in senior and junior work in the associations.

A most excellent report of "Our Paper Mission" was given by Miss Eva Howlett, of Wakefield. The fact that many people of many different classes are hungry for the cheer we can send them by means of our papers and magazines is a reason why we should give this department of our work strong support.

Miss Mary L. Howard made a most earnest plea that our young ladies be enlisted in active home mission work.

Mrs. M. E. Grisham, our teacher in Mexico City, who from her own salary pays a native assistant, spoke feelingly of her work. Two years ago it was commenced with eight girls; 110 are now enrolled. The present accommodations, in an

upper story of a building, are entirely inadequate to the needs. The children come from the dirtiest of homes, and can be under good influences but six hours per day, and must then return to their wretched abodes, where pulque drinking and other evils abound. The tourist considers Mexico City most clean and beautiful. Mrs. G. told of the rooms built around unpaved courts, in each of which at least seventy-five children, besides pigs, chickens, and dogs, are turned loose. A whole family eats, drinks, and lives in each of these rooms, which have no windows, and are filthy in the extreme. A boarding-school is greatly needed that permanent good may result.

Miss S. E. Stein brought greetings from the Chinese in Fresno, Cal., and told many interesting things about Joy and Lota, in whom our Society is interested, one of which is the recent baptism of the former.

Mr. F. A. Golder, government teacher in Alaska, gave incidents in connection with his work, and spoke of the good our orphanage is doing, and of several who have been there as pupils, and are now reflecting much credit on the instruction they received. ANNA SARGENT HUNT.

Wednesday Evening

The evening session of the "Silver Anniversary" attracted a large audience. After the devotional service, conducted by Rev. Charles L. Page, assistant pastor of the Dudley Street Church, and a solo by Mr. Martin, the presiding officer, Mrs. Coleman, introduced the first speaker of the evening, Rev. Howard B. Grose, of Jamaica Plain.

"A Look through the Kaleidoscope" consisted of a review of the past and present, with a prophetic view of the possible and probable future of our country, showing a careful study of the "race problem" of the North as well as of the South. "Taking a look Southward," he said, 'the progress of the negro is not to come by the ballot. We may talk till the end of time of the theory that 'all men are free and equal,' but no National Constitution can make a truly independent man out of a dependent man unless he *wills* it. The real elevation of a race must always be found in the race itself. With a Christian education, the negro will prove his power to rise." In his consideration of conditions in the North, Mr. Grose spoke of what he termed "the foreignization of New England." "We are not awakened to the fact that New England is no longer Puritan in spirit or even Protestant in religion. New England has become a foreign home mission field. The question of the day is whether paganism or Protestantism shall hold the whip hand. One thing is certain, we must evangelize these foreigners among us, or they will paganize us."

Prof. John Hope, of Atlanta Baptist College, was then introduced, by the President, as one of the leaders of the negroes of the South. Professor Hope read a strong, stirring, helpful paper, on "What the Search-light Reveals."

He spoke interestingly of the work of the institution (in which he is instructor) for the education of men only, and of the equal importance of the work of Spelman Seminary, for the training of women only. No race has ever risen higher than its women. The many men and women sent out by these two institutions are doing a great work in lifting and leading their people.

In urging the special responsibility of the Baptists toward his race, he said, "Nearly one-half the negro population of the United States is either Baptist or under Baptist influence."

He quoted Doctor Vance, of Nashville, as saying, "When you find a negro who is not a Baptist, you may know that some one has been tampering with his religion." The key-note of the address was the speaker's earnest and eloquent plea for the highest education for his people. Much is being said to-day as to the kind of education the negroes need; "industrial education" is urged in place of the higher branches. "If you ask me what kind of education I prefer for the negroes to-day, I should reply that, in view of the present educational conditions, considering the burdens that fall on the young negro men and women being graduated now, and the far-sighted leadership they must exert, and the diversified life they must lead, by all means let them have the higher, broader education."

MRS. MORTON W. PLUMMER.

Thursday Morning

The devotional service, at which many were present, was conducted by Mrs. Dilts, of Lowell. At ten o'clock the regular session was opened by the President, Mrs. Coleman. It was the morning for reports, and in these the contrast between light and darkness, which prevailed throughout all the meetings, was predominant. The reports were more comprehensive than usual, inasmuch as it was the twenty-fifth annual meeting, and the speakers gave a historical resumé of the whole work. The report of the Board of Directors was read by the Corresponding Secretary, Mrs. Reynolds. Tracing the work briefly from its beginning, she gave a statement of the needs of the field, and a sketch of the plans for the future. She also read the names of the workers who had been of great value to the cause, and who had gone before, — a "roll-call of the departed," as it were. Mrs. McWhinnie conducted the audience upon an expedition to Alaska, wherein she gave a striking contrast between the condition of the field ten years before and now, — this being the tenth anniversary of the Alaskan work. The orphanage is in a thriving condition, and the native boys are being trained along industrial lines. The report of the treasurer, Miss Davis, was the most encouraging feature of the morning, as compared with last year. She reported all bills met, the debt incurred by last year's deficit paid, and a balance of over five thousand dollars in the treasury to be used as a reserve fund. The Society had the unexpected pleasure of seeing Mr. Rishel, of Velarde, New Mexico, who spoke a few words of greeting, and gave a brief account of the field wherein he labors. It would have been a pleasure to listen to him for a longer time. An account of the evolution of the HOME MISSION ECHO was read by Mrs. Lathrop, in the absence of Mrs. Holman, by whom it was written. Just at noon, a strong box was brought to the platform, and given into the charge of Miss Manley. When opened, it was shown to be full of smaller boxes, which had come from the various Associations in New England. In anticipation of this silver anniversary, the boxes had been sent out, and were now returned with their offering. Upon each was inscribed the name of the Association, and the amount, together with a verse of Scripture. When the several amounts had been added, the sum was found to be over a thousand dollars. The session closed with the singing of the Doxology.

LUCILLE REYNOLDS HALL.

Thursday Afternoon

A large audience assembled at the last session of the annual meeting. The adoption of the report of the nominating committee carried with it the election of the officers of the previous year. A beautiful original poem on our Silver Anniversary was read by its author, Mrs. E. T. Underhill, of Winthrop, Mass.

Under the general topic, "They that sit in darkness," Miss S. E. Stein, of Fresno, Cal., gave incidents of her work among the Chinese. She told of a young man who, after months of consideration, accepted Jesus, joined the church, and immediately sought to bring others to Christ; and of the converted idol-keeper, who with the young man

went back to China to labor among their fellow countrymen. Mr. C. S. Brown, of Winton, N. C., made a plea for justice to his people. He said that the condition of the negro in this country is no longer a problem, but a tragedy. The public newspapers designedly exaggerate, and give undue prominence to the crimes of negroes; the Southern white people know very little about our progress; they never visit our mission schools or examine carefully the work we are trying to do, with any intention to help. Many assert that education ruins the negro; careful study has shown the percentage of crime among the negroes is overwhelmingly on the side of the illiterate. He spoke not for social equality or amalgamation. He plead for oppressed humanity, for an injured people. The negro appeals to the North to speak for him to-day.

Of the missionary work among the Swedes in Boston, Miss Matilda Brown said they need the gospel, because they come here with little idea of Jesus Christ as their Saviour, the Lutheran church being formal, and church-membership nominal.

Miss Brown has a sewing school where she gathers in many children who would not be allowed to go to a Sunday school, but through their interest in the sewing school may be gradually drawn into Sunday school. She visits in the homes, and when possible reads the Word of God, although many are afraid that if they listen to her they will be turned from the true religion. She also visits the wharves, and is of assistance to many.

Rev. F. T. Hazlewood, D. D., followed with a talk on Cuba and Porto Rico. Having lately visited these islands, he was well qualified to speak of the conditions there.

He gave statistics of the revenue and disposition of same for a year before the Spanish-American war, which showed plainly that all Spain cared about was to get money out of the poor people for the support of her own favored officers, priests, etc. There is no justice, nor much morality among the priesthood; so much money was required to have a marriage ceremony that many were living in marital relations without it.

The people are tired of Spanish and priestly rule, and are ready for our missionaries. The field is white to the harvest. We have laborers, but we lack means to send them out. God open the heart of some of our women to do more and better this year.

Very fittingly the closing address was by Rev. N. R. Everts, of Plymouth, Mass., on the topic, the Sun of Righteousness as a remedy for the ills of those who sit in darkness. He declared that the secret of Isaiah's untiring and unwavering proclamation of God as the one to be adored was his vision of the Lord in His glory. We in this day have to contend with an unbelief that our fathers never knew. The wealth of the Church is fabulous, and yet how little, judging from human standpoints, do we accomplish. Our inspiration is from above. The stars are still shining, and back of the stars is God. We are in the morning of the rising of the Sun of Righteousness.

"For of one blood hath He made all the nations of the earth."

"The kingdoms of this world are to be the kingdoms of the Lord and His Christ."

With these stirring words in our ears, we could well sing "America," and separate feeling that our "labor was not in vain in the Lord."

SADIE CRANE.

E. ESTELLE CLEVELAND.

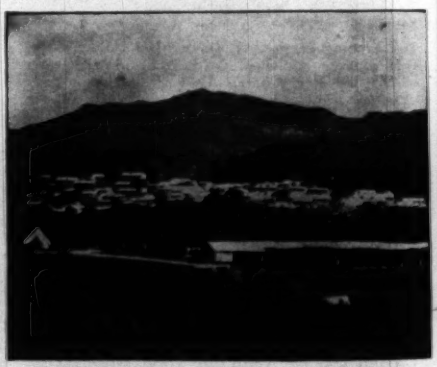
TO-DAY the Christian Church stands, so far as the open door is concerned, at the Kadesh-barnea of the ages. The promised land is in full view before her, and the Lord of Hosts is giving the command to every man to go up straight before him and take possession.

— ROBERT E. SPEER.

Ponce, Porto Rico.

THE readers of the ECHOES are already familiar with the beginning of Baptist Missions in Porto Rico, in the spring of 1899, and with the bright promise of those first months. We found a people friendly to us, as Americans and liberators, who were somewhat puzzled yet gratified at the personal interest the missionaries took in their welfare. Those who first thronged our borrowed or hired rooms for service were of the "working classes," which, alas! in Porto Rico as well as in other parts, comprise many who do not work. And it has been this lower and middle class that our congregations have continued to represent, as a rule.

From borrowed rooms, and unattractive hired halls, from somewhat turbulent attention, and varying numbers, we have come to own some good property, and have improved our hired halls; our congregations have learned how to sit quietly and earnestly through protracted services, and our quarters are gradually growing too cramped for those who attend. Sunday-school work prospers greatly in the island, this being, perhaps, one of the most interesting features of all our work, not only for the children who come, but for the youths and grown people, and for us who teach.



ADJUNTAS

In the southern part of the island, Mr. and Mrs. Rudd and I have charge, as you know, and we never have time for discouraged days, except when we managed to stop and exclaim: Who is sufficient for these things?

Everywhere around us there are openings for new work. There is no fanaticism except among the women of the higher class, who represent a minority. I believe that it will not be long before the comfortable middle class is permeated with a knowledge, at least intellectual, of the truths we teach. By and by the Lord may awaken the others, as He seems already to be awakening the men here and there.

But our special work has begun, within the last year noticeably, to take on a new phase. Always there has been training given to our members as they have come into the churches. Now that they are so many, and that many

of them have been with us for many months, even for years, they must be trained more and more for service. We wish no drones in our busy hives, but many are ignorant, and all come among us unaccustomed to methodical and useful propagation of what they themselves may know. While the need for visiting homes and welcoming strangers and evangelizing the towns is just as great as ever, and the opportunities greater than ever, the demand for trained helpers is even greater. Besides, we want our people to grow, for their own sakes, as well as for others'. Therefore, much of my time is given to work among our own women now, while I am teased by the lack of time and strength for much of the old, dear business of visiting new homes.

In Ponce, we have our commodious, tasteful, and airy new church building. One would hardly fancy it a mission church, on entering it any Sunday night, or at Sunday morning Bible-school time. We all enjoy the comfort of the church, and when the primary class-room is given us, and our little ones are made more comfortable, we shall have nothing more to wish for, in a material way, for our Ponce church, except — a bell. How we do need a bell, for the empty, square tower! What sweet music it would make in the busy streets about the market and church!

We have hopes of the primary class-room, as Doctor Hazlewood is interesting himself in raising the funds for it. He saw our need when with us. Think of over a hundred children, wedged into the two back rooms behind the baptistery, thrown into one room by removing a partition. We do fairly well, now, but more children keep coming! In all our stations our members are giving proofs of faithfulness and growth, with, here and there, a stumbling, and even falling one, to be picked up, or, very rarely, excluded from membership.

Some of our latest baptized have been among us for over a year, studying and examining the Gospel. One of these, baptized a month ago, and whom I have known for a year, was brought to church for the first time by her little son, who is in my class. She has had a harrowing history, but seems to have found peace at last. She said to me, "Doña Juanita, there was nothing in heaven nor on earth for me. I hated all men, and believed nothing. I loved my child, and that is all the light I had in this world." "And what change is there now?" I asked.

The change showed brightly in her face, as she replied that everything was changed, with Christ in her heart. May she prove faithful, and may her little Ishmael grow up to be a Christian man! Yours very sincerely,

JANIE P. DUGGAN.

March 29, 1903.

"THERE were ninety and nine," and the fold is His
Who has room for the world beside;
If we call not, work not, nor bring them in,
How safely shall we abide?
The earth is the Lord's, and the fulness His,
For each hand are grand opportunities;
In his hand are ample securities,
And his harvest fields are wide.

Santiago de Cuba

THIS year has been one of lengthening cords and strengthening stakes against the strongholds of Catholicism. The latter, however, is hardly the truth, for in most of the little villages there is no Catholic service whatever. In Dos Caminos there is a church, but not more than once a year a service, and in San Luis, a town of five thousand, no church building.

Cristo has a building, but the priest lives in Santiago, going up there for mass.

Dr. and Mrs. Moseley commenced work there about a year ago, and have had a fine Sunday school — as yet, not many baptisms.

In visiting there they learn some queer things; for example, the other day one lady had St. Anthony tied down a well, and said she should keep him there until she drew a prize in the lottery.

Another was chastising her saint by refusing to put any more flowers before it until *her* petition was granted.

The people are full of superstitions, many as ridiculous as one can imagine; for instance, in sweeping, if you brush the feet, that person will never marry.

The majority are afraid to measure their height, for fear of dying. There is no end to their superstitions.

This past year we have opened work in San Vicente, Cristo, Dos Caminos, and San Luis, and still continue in Caney and Boniato.

In Boniato they have had their church organized a year in May, but held services in Dr. Moseley's house until January, when the first country church of the island of Cuba was occupied. It looks well lifting its little spire heavenward there among the mountains.

In San Vicente, where I live, we commenced service in the mayor's house, finally renting an unfinished house, which has been so ever since; and now for three weeks they have been painting, part in oil and part in whitewash, and still it is not finished.

This is a small village, but we always have good attendance when it does not rain.

In Cristo nine were baptized, and there are more to follow.

Sunday they are to organize churches in Dos Caminos, where there are thirty-three people baptized and seven more waiting, and also in San Luis, where there are twenty-five.

Among the converts in San Luis is a young woman who had made her vow to the patron saint Carmen, to put on the garb, a dark brown, with a leather girdle, and a strap hanging down with a maltese cross on the end.

She had worn her dress one month when she came to our service, and was the first one baptized there in February. She has an intelligent face, and we may hope for a useful life.

We need more workers so much. With twenty classes a day in school, don't you pity both scholars and teacher?

Where are the reapers for Cuba?

ELMA GRACE GOWEN.

March 27, 1903.

American Baptist Home Mission Society

Editorial Notes

THE essential facts about the work of the American Baptist Home Mission Society are given in the accompanying extracts from the annual report of the Board, presented at Buffalo, May 20th. To all friends of home missions these will be interesting reading.

WHY should not those who make investments in the advancement of the kingdom of God be as deeply interested in seeing what are the results thereof, as those who make investments for pecuniary benefit in enterprises whose annual statements are carefully studied?

THE death of Mrs. William Scott, at Detroit, Mich., on Saturday, May 9th, will be widely lamented by many who have heard this gifted woman plead for her people. She met with an accident that resulted in blood poisoning, and though attended by skilful physicians, after about six weeks' suffering succumbed to the malady. She was just beginning her work in Doctor Jameson's district. For about five years she labored under the auspices of the Society. She was a fine illustration of what Christianity and education can accomplish in the elevation of the American negro.

LARGER work; larger offerings; larger faith: these are the things needed the coming year. Scanty sowing, scanty reaping; liberal sowing, rich returns. The law of sowing and reaping applies to the spiritual as well as to the material realm.

THE health of Doctor MacVicar is considerably improved, and he hopes to return to Richmond next all. His summer will be spent at Cato, N. Y.

LOOK for some of the good things said at Buffalo, in the next issue of ECHOES.

IF you have not seen it, send for the new card concerning the Society's work entitled: "Do You Know?" and "Have You Heard?" It is just the thing for liberal distribution in churches and at associations.

General Review

THE year has been one of large ingathering to our mission churches; the reports showing 5,883 persons baptized and 8,177 received by letter and experience.

Harmony, hopefulness, zeal, and liberality characterize the work of the year. In some of the younger States, where churches are yet weak, their contributions for the payment of Convention debts and for advance work have been most praiseworthy.

One new territorial Baptist Convention has been organized in Wyoming in August, 1902. The spirit of fellowship and of service and of responsibility is thereby strengthened, and the process of education in the best methods of prosecuting missionary work is begun. In all these formative stages of development, the services of our sagacious and experienced superintendents of missions are invaluable. In addition to these the general missionaries, as the immediate directive forces in their respective fields, have wrought with great fidelity and success. Many missionaries at central points reach out to the regions round about, each having stated appointments at schoolhouses, or private residences, or public halls, in from three to seven neighborhoods where there is destitution of religious privileges.

MISSIONARY SUMMARY

The following presents a summary exhibit of the missionary operations of the Society:

The whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,310.

These have been distributed as follows: In New England States, 46; in the Middle and Central States, 94; in the Southern States, 238; in the Western States and Territories, 881; in the Canadian Dominion, 9; in Mexico, 23; in Alaska, 1; in Cuba, 7; in Porto Rico, 11; French missionaries have wrought in 6 States; Scandinavian missionaries in 23 States; German missionaries in 21 States and Canada; colored missionaries in 19 States and Territories.

Among the foreign population there have been 271 missionaries and 11 teachers; among the colored people, 46 and 224; the Indians, 29 and 26; the Mexicans, 19 and 13; the Cubans, 6 and 1; the Porto Ricans, 9 and 2, respectively; among the Mormons, 4 teachers, and among Americans, 653 missionaries.

The Society aids in the maintenance of 34 schools established for the colored people, the Indians, and the Mexicans. There are seven day schools for the Chinese, and other day schools as follows: 1 in Utah, 1 in New Mexico, 1 in Cuba, and 2 in Porto Rico; in all, 45.

Churches and outstations supplied, 2,098; churches organized, 120; received by baptism, 5,883; by letter and experience, 8,177; Sunday schools under care of missionaries, 1,333, with an enrolment of 88,833; Bibles and Testaments distributed, 9,553; pages of tracts distributed, 2,758,542; sermons preached, 108,804.

In seventy-one years missionaries of the Society have reported 5,730 churches organized, and 179,107 persons baptized.

Last year the Society's laborers were in forty-eight States and Territories, in Alaska, in four provinces of Canada, in Mexico, Cuba, and Porto Rico.

FINANCIAL SUMMARY

The grand total of the Society's receipts for all purposes, the past year, is $621,387.32. The entire financial transactions, including amounts paid by churches on the principal of their loans and the payment on account of mortgages for reinvestment, amount to about $750,000.

The gains in receipts over those of last year, have been as follows: (*a*) For general purposes, from contributions, $22,700.52; from legacies, $4,636.75; (*b*) for the Church Edifice Gift Fund, for general and special purposes, increase, $25,284.19; (*c*) for annuity funds, $489.73 more; (*d*) for permanent fund, $6,880.88 more; making an increase in contributions and legacies for these purposes of $59,992.07 more than last year. Individual contributions for special objects, as for the erection of school buildings, etc., are less than last year. Full particulars of receipts and expenditures are presented in the Treasurer's report.

THE WEST

The acquisition of the Louisiana Province by the United States, one hundred years ago, marked an epoch in the religious as well as in the political history of America. By that act, the whole scheme for the domination of that vast region in the interests of France and the Roman Church was frustrated, and the vigorous Protestant element of the Eastern States in time largely took possession of the land. In twelve States and Territories of the fourteen that have been carved out of that purchase, either wholly or mostly, the American Baptist Home Mission Society has done, and is doing, an extensive work for the evangelization of the millions who there have made their homes, and for the millions more to succeed them. The fifteen million people of that region now will be increased, doubtless, to more than one hundred million one hundred years hence. To lay broad and strong religious foundations there, as elsewhere in the West, demands liberal offerings, wise methods, and vigorous effort.

For missionary and church edifice work therein this Society has expended about $2,000,000, the results being everywhere apparent in many hundreds of churches organized and established, and in a multitude of meeting-houses erected by its aid. No nobler task demands our best endeavor than to wrest the West from the material spirit that has been so dominant and make of it a mighty spiritual force in our own civilization and in the evangelization of the world.

Greater than for many years, are the demands for missionary appropriations in the West. New railway lines projected and the extension of existing systems; numerous and vast irrigating schemes for the redemption of arid regions; the opening of new territory to settlement, and other circumstances, are attracting an almost unprecedented immigration. The story of this mighty inrush is told in the reports of the superintendents of missions and the general missionaries.

The period of pioneer work in the West has not passed. Missionaries of the Society in the new regions of Northern Wisconsin and Minnesota, in the Dakotas, in Wyoming, Oklahoma, New Mexico, Arizona, and Washington are doing frontier work like that done twenty-five and fifty years ago. Travelling on foot, on horseback, in wagon, by railway, they penetrate the new settlements, proclaim the gospel, and wherever practicable organize Baptist churches. Within the past two years the Society's missionaries have reported the organization of 262 churches.

One of these heroic pioneers has twelve mission stations in an area of about sixty by one hundred and fifty miles, going to his numerous appointments with a team provided by the Society. In mining towns they tell of street preaching attended by throngs unaccustomed to religious services. Many of the fifty district missionaries are extensively engaged in this pioneer service.

In some of the older States the Conventions are assuming generally a larger share of the expenditure for missionary work, but the comparatively slight relief thus afforded the Society is by no means equal to the amount required for new fields, some of which ought to have twice what they receive.

From the Northern tier of States and Territories there has been a migration into the new wheat region of the Canadian Northwest, that has depleted to some extent churches that are thereby unable to come to self-support as soon as expected. But the number of churches that have become self-supporting the past year is very gratifying.

Spiritual conditions in these Western mission fields have been unusually good. Meetings of Conventions and Associations have frequently been of marked spiritual power. The additions by baptism are larger than in any year for a considerable period.

It has been decided to establish a new mission this season at Valdez and Copper Centre, Alaska, a region of growing importance commercially as well as because of its relation to the rich gold fields of the Tanana district on the Yukon.

OUR FOREIGN POPULATIONS

The multitudinous representatives of almost every people under the sun, already here and coming in unprecedented numbers, present, in a very real sense, a world-wide mission field at our own doors. Among fourteen nationalities or peoples from Europe and two from the Orient, the Society last year had 282 missionaries.

The German Baptists lead in numbers and in their organized missionary and educational activities. They number 24,012, their churches being found in nearly every State and in some of the Canadian provinces.

The Swedish Baptists number twenty-two thousand, and are remarkably energetic. There are Swedish Baptist churches in every State and Territory, with one exception, in the Society's broad field between the Atlantic and the Pacific. A noteworthy occasion was the celebration in Chicago, September 25, 1902, of the fiftieth anniversary of the organization of the first Swedish Baptist Church in the United States, at Rock Island, Ill., in 1852.

The Danish and the Norwegian Baptists commingle very generally in church organizations, though there are churches of each nationality. The membership therein is 5,530. They constitute a very vigorous element in our denominational life.

The sixteen missionaries among the French-Canadians of New England write most encouragingly of the greater readiness of the people to hear the truth and to read the Scriptures and other literature which some of the missionaries have prepared and distributed abundantly. It is estimated that there are about thirty-five hundred of French-Canadian stock in the Baptist churches of New England. The New England Baptist State Conventions generally coöperate with the Society in work among the foreign populations.

Among the Italians there are thirteen missionaries, and a goodly number of converts have been reported during the year. There are pressing demands for enlargement of this work. It is expected that a general missionary will be employed the coming year for these multitudes, mostly in the Eastern States, who, generally, are more open-minded than Roman Catholics from other countries.

CITY MISSIONS

The Society is in coöperation with six Baptist City Mission Societies, viz.: Boston, Brooklyn, Buffalo, Detroit, Chicago, and St. Louis. In all these cities during the year thirty-seven missionaries have been under appointment among nine nationalities. Besides these the Society maintains a mission among the Chinese of New York City, and in part one among the Jews of Brooklyn. In Chicago this work has been prosecuted nearly five years, in Detroit about four years, in Buffalo about three, in Boston and St. Louis this is the first year, while in Brooklyn the plan went into effect March 15th, when Rev. E. P. Farnham, D. D., entered upon his duties as superintendent of the work. There the arrangement is extended to include also the Borough of Queens as well as the rest of Long Island, where the growth of population is expected to be phenomenal.

The amazing growth of many Northern cities, consequent largely upon the enormous immigration from Europe, presents a peculiarly complex and difficult missionary problem unlike anything elsewhere in the world. The aggregate expenditure by this Society and by City Mission Societies is utterly incommensurate with the requirements of these fields. The Society itself ought to have at least $50,000 annually for city mission work.

THE INDIANS

Our Indian mission field embraces eleven tribes, viz: The Cherokees, Choctaws, Chickasaws, Creeks, Caddoes, Wichitas, Kiowas, Cheyennes, Comanches, Arapahoes, and Navajoes. Since the unification of our Baptist forces in Indian Territory, and within the last year, particularly, better and more comprehensive work than formerly has been done among the civilized tribes. With the recent allotment and sale of their lands and the introduction of a new order of things, these Indians are in a state of transition where they need Christian sympathy, advice, and aid. Between four and five thousand Baptists among them are in a sense our religious wards, for whose welfare and development in Christian character we must for years be responsible, while thousands are yet to be won to Christ.

The divine blessing continues to rest upon the labors of our representatives among the Kiowas, though some of the converts are severely tested by contact with many godless white settlers. The devotion and self-denials of missionaries and their wives, who have toiled for many years isolated mostly from companionship with whites, richly deserve honorable mention. There are about 225 members in the Kiowa churches.

CUBA AND PORTO RICO

Eastern Cuba, comprising the provinces of Puerto Principe and Santiago de Cuba, is our distinctive mission field; the Southern Baptists having as theirs the western provinces. The total missionary force there consists of two ordained American ministers, and one from Mexico, one from Algiers, two native helpers; three American women supported by our Women's Home Mission Societies. There are seven Baptist churches with a membership of 336, of whom 152 were baptized during the year. There are twelve Sunday schools, with an enrolment of eight hundred. We have three church edifices, two of which were erected the past year; value of church property, about $22,000. Dr. Moseley, general missionary for Eastern Cuba, has shown marked ability in handling the work in the face, at times, of peculiar difficulties. These results within four years, with a small force of workers, indicate the great opportunity before us there and the richer harvest awaiting enlarged endeavor. Our missionaries have been more concerned that the work should be done right and substantially than rapidly and superficially. Instead of scores carefully accepted, hundreds might have been baptized upon a volatile profession unaccompanied by deep conviction of sin or clear conceptions of truth and of the duties of discipleship. The latter method may for the moment seem to be successful, but at last, as proved by some others, both in Cuba and in Mexico, ends in dismal failure in the dissolution of congregations devoid of vital spiritual coherence.

The progress of our cause in Porto Rico has been truly remarkable. Within four years we have 12 Baptist churches with a membership of 571; 14 Sunday schools with an enrolment of 1,100; a church edifice at Ponce which, with site, cost about $12,000; projects for others on foot, and a Baptist association organized last December.

Some of the spiritual results of the year are indicated by 194 baptisms.

Some results of four years' work in Cuba and Porto Rico may be summarized as follows: 19 Baptist churches with 907 members, of whom 346 were baptized last year; 26 Sunday schools, with an enrolment of 1,900; 4 church properties and edifices worth $34,000.

CHURCH EDIFICE WORK

The number of churches aided during the year is 74; by gift only, 54; by loan only, 10; by loan and gift, 10.

The total number of grants from the Loan Fund is 20, and from the Gift Fund, 64.

Churches were aided in 21 States and Territories, also in Mexico, Cuba, and Porto Rico.

The whole number of churches aided, up to the present time, is 2,203. Of these, 1,866 have been aided in the past twenty-two years.

CUBAN PALMS

Reports from most of the general missionaries in the West show that about 140 churches should build houses of worship this year, on our mission fields. At least 100 of these should have assistance. The present is a favorable time to build, and should be improved. The offer of a few hundred dollars to a church at the right time is of inestimable value in the undertaking and completion of such an enterprise. There are about 350 houseless Baptist churches in the West, and new churches are being organized. Besides, many churches among our foreign populations in the older States need aid from this fund.

EDUCATIONAL DEPARTMENT

Thirty schools aided by the Society report an enrolment of 7,214, of whom 3,159 are males and 4,055 females; 507 being students for the ministry. Conversions reported during the year, 363.

The paramount purpose in the establishment of these schools should still determine the Society's policy in relation thereto. This was for the training of Christian ministers and teachers. Though the scope of instruction therein has been broadened, nevertheless this is dominant. In this chiefly is found the justification for the prosecution of this educational work by a missionary society.

It is very desirable to have as an adjunct or integral feature of every institution industrial education, not, indeed, of a technical character, but for its disciplinary value and its utility. Proper equipment and maintenance of the various departments of such work, however, are so expensive as to preclude the Society from engaging therein except to a very limited extent. The cost of maintaining one well known institution in which industrial education is at the front, is as great as the maintenance of twenty of the Home Mission Society's schools with four times the number of pupils. That philanthropists of all denominations and of none are disposed to give freely for such purposes to undenominational institutions is cause for rejoicing, as this Society would rejoice were liberal benefactions for such purposes bestowed upon the institutions under its control. But, considering the limited amount applicable to educational purposes, and the main objects for which the institutions were founded and the awful needs yet to be supplied, it is compelled to devote itself mainly to the accomplishment of its spiritual mission for the colored people.

Indeed, their spiritual interests should be our supreme concern; this needs to be emphasized afresh. Our main mission as Baptists is to mould the spiritual character, so far as we may, of a people, a large proportion of whom are providentially placed in our keeping. To this end all our energy must be wisely adjusted and directed. In doing this work well we make the highest contribution to the uplifting of the race. Other things indeed are desirable; but this is paramount. The religious condition of multitudes even nominally Christian is appalling. The inability of the old-time, uneducated preacher to attract and

hold the rising generation that is going to school is likely to result in widespread godlessness not far hence. A revival of interest in the religious welfare of this people is the need of the hour.

CONCLUSION

When, in 1802, the Massachusetts Baptist Missionary Society was organized, as the first distinctive organization of American Baptists, "to furnish occasional preaching, and to promote the knowledge of evangelistic truth in the new settlements within the United States, or farther, if circumstances should render it proper," the Baptists of this land numbered about one hundred thousand. Now there are over four million. No small part of this increase has been due to the prosecution of home mission work during the century, as the country has grown in area and in population. After its excellent, though quite limited service in Western fields, the Massachusetts Society in 1833 gracefully relinquished its work to the American Baptist Home Mission Society, organized the previous year, so that just seventy years have passed since this Society has as its field the whole country. Little, then, did its founders think that New England itself would become a missionary field such as it is to-day because of the great foreign elements there, in need of the gospel. In what other new unexpected ways the Society may be called upon to address itself to problems that may arise in the next hundred years, no man can foretell. But no thoughtful mind can doubt that it will continue an important instrumentality of God for a hundred years to come in the evangelization of America, thereby augmenting our forces and resources for the evangelization of the world.

Maggie's Gift

THE minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains — a section where rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and — he had failed. A sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church, — a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter — "

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, an' is worth a lot of shinin' dollars. You kin give up your best frien' what helps you ter git into the park where the birds sing, an' takes you ter preachin', an' makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He give up more'n that for me."

Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little crippled Maggie's crutch — all that she has to make life comfortable? She has given it to the Lord, and you —"

There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without it?" the minister asked, gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts — thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would get to her humble home, or of the days when she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like the flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 10). — *Gertrude M. Jones, in Leaflet.*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

The Discovery of Cuba, the "Queen of the Antilles"

WE have been so much interested in the description given by Rev. E. B. Pollard, in *Kind Words*, of the discovery of the beautiful island around which centres so much interest, that we give it in full to our young people:

"It is amusing, even to the schoolboy of to-day, to read some of the things that philosophers, astronomers, and navigators used to say about the size and shape of the earth. The world is a much bigger thing than the old geographers once thought. Columbus, four hundred years ago, had no idea that the island of Cuba lay between Spain, his land of departure, and India, his desired destination. That group of islands that we now call the West Indies cut a very interesting figure in the discovery of America.

"It was but a slight circumstance that made Columbus the discoverer of the West Indies, rather than of Florida and the American continent, and thus allowed Americus Vespucius the honor of naming the Western World. Will you take with me a little journey, till I introduce you to the 'Queen of the Antilles?'

"Away back in the dim past there were reports of great riches that abounded in the far East of Asia. Indeed, silks and spices and other precious wares had long been brought from China and India by merchantmen sailing to Western Asia and the European ports. The gold of Ophir was famous in Biblical times. Marco Polo, a celebrated Venetian traveller, in the year 1260, took a journey across Asia, and visited the land of Cathay, or China; and when he came back he told wondrous stories of the riches of China and India. He was also first to say anything about the sea beyond China (which is now known as the Pacific Ocean), and the first to mention vaguely a certain large island near the Chinese coast, which was called Cipango, or Japan. Remember this, for thereby hangs a tale. Marco Polo returns to Venice and tells of the abundant riches of India, China and Cipango.

"But other travellers had been busy travelling, and bringing back reports, as travellers are said to do. Portuguese navigators had sailed out westward from their coast, and reported that there was a goodly island out in the Atlantic Ocean some distance west of the Canary Islands, which they called Antilia. Now, keeping in mind India and Cipango of the Far East, and the unknown island Antilia of the Far West, we shall fall in with Columbus till he brings us to the 'Queen of the Antilles.'

"The Turks having captured Constantinople in the year 1453, and thus having cut off that rich overland trade of the European cities with India and China, Christopher Columbus, among many others, addressed himself to the question: How a trade so valuable, in gold, silk, spices, etc., could be retained. Learning was appealed to for the overcoming of Turkish despotism, where force of arms could avail nothing. Men's minds were turned to a doctrine that Aristotle, eighteen hundred years before, had expressed — namely, that the earth is round. Many others since Aristotle had expressed the same view, but nothing practical had come of it, till Columbus conceives a practical test, and writes to a Venetian astronomer and geographer, Toscanelli, for advice. Toscanelli sends him a map of the world; and with this map Columbus starts out westward for India and the Chinese coast. One of his first disappointments was in not finding Antilia. The reason was simple enough — there was no such island. Failing to find this fabulous island, he bends his course a little southward, in hope of striking Japan, in order to land more quickly (as he supposed) than if he should sail for the Chinese coast. After awhile there was a cry of 'Land!' The question presented itself: Is the land before us India, or is it the unfound Antilia? It was neither, but a group of islands that we now call the 'West Indies,' from the fact that they were at first supposed to be a part of India; but others called them 'The Antillies,' a name that preserves the fact that they were also supposed at first to be the imaginary island of Antilia.

"When Columbus reached Cuba he thought surely the spices of the East were to be scented in the breezes. He found it a goodly island, the largest and best among a group of islands, and although it was subsequently found that a whole continent and the wide expanse of the Pacific lay between the rich island and the sought-for spices and silks and pearls, yet it was afterward seen that Cuba itself was a 'pearl' of the ocean, and might properly be named the very Queen of the 'Antilles.'"

Our Little Folks

The Islands Are Waiting for Thee

O SAVIOUR, we pray thee, send out Thy sweet light
Far o'er the wide heaving sea;
The nations in darkness are longing for day,
The islands, the islands are waiting for Thee.

Refrain.

They are waiting for Thee; they are waiting for Thee;
In the night of their sadness, they are waiting for Thee;
O Saviour, we pray Thee, send out Thy sweet light,
The islands, the islands, are waiting for Thee.

Inspire with Thy presence, O Saviour divine,
The people who know of Thy love,
That forth to the isles of the sea may be borne
The message, the message of grace from above.

Oh, send now, we pray Thee, some herald of Thine,
Some souls that with peace Thou hast blest;
Oh, bid them go forth to the nations in chains,
And tell them, and tell them of Jesus and rest.

DEAR LITTLE FOLKS: On the preceding page you will read all about the discovery of Cuba, concerning which we study this month. The island is about 760 miles in length, and the breadth at the narrowest part, near Havana, is from thirty to thirty-six miles; at the widest part, in the east, 125 miles. The area is 45,000 square miles, or about equal to that of Pennsylvania. If you will look on your maps you will find that Cuba is shaped somewhat like a crescent.

We find in the *Literary Era* the origin of the word Cuba. We hope you will read carefully, and remember the facts. "Cuba is the name by which the island was originally known to the Lucayan Indians, who were with Columbus when he discovered it. One of its villages, or cities, was called by them Cubanacan, and it is reported that from the similarity of sounds, Columbus, still supposing himself to be on the coast of Asia, imagined that this must be a city of Kubla Khan, the Tartar sovereign celebrated by Marco Polo. The survival of the original name for Cuba is a remarkable instance of persistence, as the island has been baptized and rebaptized many times since its European discovery. Columbus first called it Juan, in honor of Prince John, the son of Ferdinand and Isabella. After Ferdinand's death, it was called, in his memory, Ferdinandina. Subsequently, this name was changed to Santiago, after St. James, the patron saint of Spain. Still later it was named Ave Maria, in honor of the Virgin Mary. But none of these names held, and the Indian name is still preserved."

THE climate of Cuba is tropical — perpetual summer. Frost and snow seldom ever visit this emerald isle, and then seen only upon the mountain-tops. Trees are ever clothed with leaves, and many of the plants and flowers are all seasons in blossom. Fruits which are common to us are unknown to our near neighbors, but oranges, figs, lemons, pineapples, and other delicious bounties from Pomona's hand grow abundantly. Sugar, molasses, coffee, tobacco, indigo, and every variety of spices add to the wealth of Cuba. Mahogany, lignum-vitæ, ironwood, and other valuable woods are largely exported. Birds beautiful in plumage, brilliant, noisy parrots and tiny little paroquets, monkeys of every variety, legions of insects, deadly and harmless, all contribute music and life to this lovely, heaven-favored island.

CUBA has a population of 1,572,707; Porto Rico, 806,708. Porto Rico is ninety-five miles long by thirty-five wide. We have said elsewhere that Cuba is much larger. They are most beautiful islands.

CUBAN TOBACCO PLANTATION

Tropical fruits of every variety and flowers of a thousand hues abound in both islands. Twenty-six varieties of palms adorn the fields of Cuba, giving shade, food, and life. These same feathery trees wave under the bluest of summer skies in Porto Rico.

Their people are stretching their hands to us pleading for the light of the gospel.

Will you help to send it, little boy, little girl, by giving your money, and praying earnestly that Christian teachers may be sent to them?

Mahogany-trees are found in Cuba, but they do not grow as do oak or other trees, in great quantities.

A tract of forest land which averages one mahogany to the acre is very good timber property.

Porto Rican Children

ALTHOUGH the children do not snowball and skate, they have a good time. Like Uncle Sam's boys and girls, they spin *trompos* (tops), play *munecas* (dolls), *pelota* (ball), and roll the *aro* (hoop). They play pretty song games, too. They love their teachers, and are fond of plucking flowers for them.

Among the gorgeous leaves and flowers that grow in some of the gardens may be seen many varieties of the rose and lily; carnations, passion-flowers, begonias, cape jasmines, geraniums, pansies, magnolias, verbenas, and violets.

The homes of the higher classes of Porto Ricans are well built in the Spanish styles. Within they are carefully painted in colored designs and handsomely furnished. It is the custom for the better classes to live in the second stories and to allow the lower classes to occupy the first floors. The first floors are also used for shops and stores. A few of the wealthy people dwell in very handsome homes by themselves.

God bless the Porto Ricans, and help us to share with them in the very best of civil and religious liberty and enlightenment. — *Sunday Hour.*

A Suggestion for Junior Leaders

HAVE you ever seen the cardboard sewing done in the kindergartens? For one of the week-day mission meetings, why not make some pricked cards for the children to sew with bright-colored worsted or silk? For the meeting on Cuba and Porto Rico, draw on pieces of thin cardboard, four by six inches, simple outline maps of the islands, printing the names inside. Along these outlines prick with a pin holes three-eighths of an inch or half an inch apart, and prick the letters so that they can be distinguished easily. A mission station may be indicated by a small square or triangle. Now the cards are ready for the child. Each one must have a map, a needle, and some worsted, which with a little work and care can soon be made into a finished souvenir, smooth and neat on the outside, with all the knots and cross-stitches out of sight. The children might work these at home, or at the meeting while the stories are being told. Children older than those of the accepted kindergarten age will find this interesting, as the leader of one band can testify.

This leader had her cards prepared for her by the young ladies' circle at one of their regular meetings, so the work was made easy, and the enjoyment was doubled.

FLORENCE ALLEN WHITNEY.

Worcester, Mass.

A Plan for Interesting the Little People in Missions

SET apart one Sunday each month for missionary Sunday. Have some one who is adapted to talking to children speak fifteen or twenty minutes upon the needs of little children in our own or far-away lands, and give out attractive little boxes for them to put their money into. Such boxes can be secured by sending to the Woman's Home and Foreign Missionary Rooms in Boston. We have tried this plan in our Primary Department during the past year, and have succeeded not only in raising more money, but evidently, in increasing the interest in missions among the children. The first six months was devoted to Home Missions, the second, to Foreign. The total amount raised was more than $30.

MRS. W. H. PALMER.

Providence, R. I.

CUBA has a soil so rich that sugar-cane and coffee flourish marvellously. Her mountains are filled with ores and precious stones. Speaking of Cuba, the record in Columbus's diary for October 28, 1492, was: "This is the most beautiful island ever beheld by human eyes."

THE first person to preach the gospel in Cuba was a Baptist.

The American Baptist Home Mission Society has missions in the two eastern provinces, Puerto Principe and Santiago de Cuba.

A LOAD OF SUGAR-CANE, CUBA

Our Woman's Society has Miss Elma G. Gowen as a teacher in Santiago, and Mrs. Janie Pritchard Duggan in Ponce, Porto Rico.

Little Boy Blue

MISSIONARY MOTHER GOOSE

LITTLE boy blue, come blow your horn
To awaken the world at the break of the dawn!
Off on the hills there are many sheep
In darkness and danger fallen asleep;
The light is for them as well as for you,
So haste and awaken them, Little Boy Blue!

— *Over Sea and Land.*